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which "revealed" principles of Christian ethics may be supplemented by principles of morality which a scientific monism extracts from the history of organic life and human civilization. The appendix treats briefly the application of monism to politics with special reference to the electoral reform in Prussia, and translates its principles into a scheme for a more equitable representation of classes and parties than that which at present prevails. This portion of the book also is not without suggestion for the American reader.

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*Letters, Lectures and Addresses of Charles Edward Garman: A Memorial Volume prepared with the cooperation of the Class of 1884, Amherst College.* ELIZA MINER GARMAN. Boston and New York: Houghton, Mifflin Company. Pp. xiii + 616.

To read the Garman volume is to cover one's face in shame. If ever one has thought well of his own teaching, if he has dwelt with complacent memory upon his apt phrases, his effective illustrations, his "sun-clear" expositions, reading the Garman volume, he casts himself down in utter abjectness, praying the high gods pardon for his miserable conceit. This, for the professional philosopher, is perhaps the most salutary effect of the volume. It is the picture of a remarkable man, a thinker of high thoughts, gifted with imagination, with wide grasp, with virile expression, and above all with the rare poet's power of seeing the infinite in the near at hand. In reading the papers one is reminded constantly of the great maker of parables; one finds here, too, that power to take the humdrum meanings by surprise, to draw from them unexpectedly their hidden treasures of truth and beauty. But above all one feels that here, too, the felicity and the power are not for their own sake; rather they are shot through with deep love—love of the work and of the young minds for whom the work was done.

A review of the philosophic contents of the volume must at best be unsatisfactory. What one wishes to know of this hard-working teacher is what he would have said to a larger philosophic public had he been free to use his time for constructive writing. One searches, therefore, through the present volume for the scattered bricks out of which to rear his philosophic structure. But the nature of the writings makes such a task impossible. They are in the main papers printed for class-room use and are therefore written from the point of view of the undergraduate's immature and more general interest. Although they cover well-nigh all the leading problems of philosophy, the pedagogical necessities make it impossible for them to treat the problems in the detailed and searching fashion requisite in constructive philosophy. It would be unfair to build a philosophy out of these papers and eminently unjust to criticize shortcomings that a presentation for a different audience might have avoided.

Yet it is possible to discover certain leading tendencies of thought in Professor Garman's work. Living in the years when the apriorist

was battling with the sensationalist, the mechanist with the idealist, the automatist with the spiritualist, Professor Garman has no hesitancy in taking his side in the controversy. He is Kantian, Hegelian, Greenian. Thought is not a function of the brain. Whereas physical matter moves in the line of least resistance, thought moves in the line of greatest resistance. It considers, reflects, holds back, chooses. It demands evidence; it judges. Its act of judgment, moreover, is an act of "freeing itself from the bondage of appearances, that is, from the world as seen through the senses." Only by reaching a position above sensationalism, he holds, can we combat the somber doctrines of Huxley, Spencer, Kidd.

No solution, however, of any problem can be reached in purely human terms. The real justification of any ultimate faith in life, of a conviction as to human values, lies in thinking the universe as the manifestation of one eternal life. Professor Garman calls this view indifferently theism and monism. It is not easy to determine quite what he means by the doctrine, as it is nowhere developed with critical detail. Yet the thought is so constantly present in all his writings that we must seek some understanding of it. The clearest definition is given in passing (p. 247): "The other extreme [to fetishism] is theism (than which a broader, grander idea of the universe is impossible); it is this: God or Spirit is the only independent reality, and any other being or event is but a 'phase' or 'state' or 'product' of this activity. He is 'all in all.'" This God or Spirit is personal, notwithstanding that Professor Garman quotes with approval Fichte's

"the Eternal One

Lives in my life, and sees in my beholding.

Naught is but God, and God is naught but life."

No resolution of the difficulties involved in the conception of such an "all in all" as "personal" is offered. Professor Garman takes it for granted that the two ideas are perfectly compatible. Throughout his writings it is not difficult to see that his theistic or monistic thought is actuated by two different requirements, the scientific and the ethical. The scientific situation calls for the oneness of truth, for a world of coherence, of rationality. This oneness, however, which, so far as scientific needs are concerned, might be impersonal, is, by reason of ethical demands, conceived as one mind. The passage from the one situation to the other is nowhere clearly justified; indeed, the thought, throughout, is set down in such bare outline that most of the really perplexing problems are untouched.

Immortality, for Professor Garman, has its ground in the being of God. It is guaranteed by "the law of the divine self-consciousness," the law, namely, that there can be no subject without an object. Hence if God is self-conscious he must have objects as eternal as himself (p. 106). "As sure as He is immortal these shall be also." "Because I live, ye shall live also" (p. 105). "This assures us of immortality that is personal, but not that all men shall be immortal. Here we can not solve

the problem; we must leave that to revelation." "[God] has all truth, man only a little, but that is a difference in quantity, a difference unimportant from the point of view of eternity." Yet in the midst of language which would seem to make God one member of a society of persons, we have such perplexing expressions as these (p. 111): "No line can be drawn between where God ends and man begins, any more than you can say where the ocean ends and the waves of the ocean begin. The finite does not limit the infinite. The infinite includes (not excludes) the finite" (p. 127). "In the sense that man has a direct and personal relation to God and receives help from him as the electric light receives from a dynamo, I am a mystic." Again, expressions are not lacking which would seem to point to a world of reciprocal causality, God being the world in its mutual interaction.

The ethical papers are particularly clear-cut and straight to the issue. It is easy to see that Professor Garman's heart was mainly in the ethical outcome of his thinking and teaching. As he says in one of his outlines: "Our fourth topic is Ethics. This is the inspiration of all our work. We attempt to show that man is not simply a thinking machine, etc." The anti-hedonistic trend of his ethical thought is indicated by the titles of the three papers on the "Principles of Living": "The Will and the Sentiments," "Pleasure or Righteousness," "Expediency as a Working Principle." Four papers on the "Political and Social Order": "Authority and Punishment," "Sovereignty from the Standpoint of Theism," "The Members of the State," "The Right of Property" exhibit his metaphysical (theistic) prepossessions. The paper on sovereignty is in particular a striking example of the effort to reconcile a monarchic-absolutist conception of deity with democratic principles of social order. Three papers follow on "Social Progress": "Scientific Ideals and Social Practice," "The Coming Reform," "The Twentieth Century." The second is a strong argument for personal regeneration as the key to social betterment.

The volume, as a whole, is divided into three parts: Part I., Philosophical Papers (twenty papers under the captions: "Aims and Methods," "Nature and Spirit," "The Principles of Living," "The Political and Social Order," "Social Progress"); Part II., Miscellaneous Papers and Addresses on Education and Life; Part III., Letters. One can not read the third part without feeling something of the warmth of love that must have issued from the man, the inspiration to the high things, the stimulus to single-minded effort. The volume is indeed no extensive contribution to technical philosophy; it is better than that: it is an inspiration to life.

The editors are to be commended for the careful, scholarly performance of their difficult task.

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